

# Leaven

---

Volume 22

Issue 3 *The Holy Spirit in Luke-Acts*

Article 2

---

1-1-2014

## Editor's Notes

Stuart L. Love  
[slove@pepperdine.edu](mailto:slove@pepperdine.edu)

D'Esta Love  
[dlove@pepperdine.edu](mailto:dlove@pepperdine.edu)

Follow this and additional works at: <http://digitalcommons.pepperdine.edu/leaven>

---

### Recommended Citation

Love, Stuart L. and Love, D'Esta (2014) "Editor's Notes," *Leaven*: Vol. 22: Iss. 3, Article 2.  
Available at: <http://digitalcommons.pepperdine.edu/leaven/vol22/iss3/2>

This Editor's Notes is brought to you for free and open access by the Religion at Pepperdine Digital Commons. It has been accepted for inclusion in Leaven by an authorized administrator of Pepperdine Digital Commons. For more information, please contact [Kevin.Miller3@pepperdine.edu](mailto:Kevin.Miller3@pepperdine.edu).



## Editors' Notes

D'ESTA LOVE AND STUART LOVE

*L*eaven's presentation at the 2013 Christian Scholars' Conference at Lipscomb University was a paper by one of your editors (**STUART LOVE**) on the Holy Spirit in the Gospel of Luke. The heart of Luke's message, Love asserted, is how greatly opposition to Satan is characterized by Luke's treatment of the Spirit. Apparently, no other New Testament writer gives more significant weight to the Holy Spirit than Luke, and he does so by advancing the powerful, forceful work of the Holy Spirit in doing good in juxtaposition—that is, over and against—the oppressive “spirit of evil” identified with the devil/Satan. Accordingly, there is an ongoing confrontational interplay of vocabulary related to the kingdom of God that stands over and against a powerful dominion of evil.

Two written responses to that presentation were made by scholars who specialize in Luke-Acts studies: one written by **CHRISTOPHER HUTSON** of Abilene Christian University and the other by **KINDY PHREMMER DE LONG** of Pepperdine University. We are pleased to include both of those responses in our current issue of *Leaven*.

However, interest in the topic was not over. **PAUL WATSON**, who chaired the session, afterwards consented to write a paper on Old Testament passages suggested by Love's paper on Luke, but seen in the distinctive relationship of Israel to the Lord.

Further, in the fall of 2013, accepting an invitation from Hutson to attend his graduate seminar on the book of Acts, your editor presented to Hutson's students the interpretive method that was used: a social science model of Spirit aggression drawing upon anthropological studies done among African tribal societies. As a result, one of those students, **MATTHEW R. ANDERSON**, created a similar anthropological model and wrote a paper on the topic with regard to the book of Acts. (*Leaven* is eager to advance student studies for the sake of the life of the church.) Anderson compared “the work and nature of the Holy Spirit with the work and nature of spirits in the book of Acts.” His argument is that “the Holy Spirit is placed over and against other spirits as representations of a new paradigm of spiritual influence: the role of reasoned speechmaker.”

The articles pertaining to Luke-Acts are presented in the following order. First is the study by Love followed by the response of De Long. This is followed by Anderson's study and then the response of Hutson since his analysis has things to say about the two papers written by Love and Anderson. Watson's study completes this type of analysis.

Three additional articles on the Spirit in Luke-Acts round out the issue. **D'ESTA LOVE** declares that the outpouring of the Holy Spirit on Pentecost did not result in “societal change that breaks the divide among separated people and empowers them for God.” Further, it is not a “democratic ideology that sets us free and gives us a place at the table of the Lord” but rather “it is the Spirit of God poured out on all flesh.” **JAMES MCCARTY III** provides a fresh insight when he compares Pentecost to the story of Babel in Genesis 11. He demonstrates that “Pentecost provides us with an example of how to pursue reconciliation in a fallen world.” We can “see that lesson clearly if we interpret [the story of] Babel correctly as the human rejection of God's created diversity rather than as God's creation of diversity as a curse.” And finally, **JAMES FREIE** writes an autobiographical pastoral reflection noting that Luke “has enlarged [his] vision of Jesus and opened [his] eyes to the pivotal role of the Spirit of God producing the life of Jesus in his people.” His story with the Spirit in Luke-Acts has the potential of enlarging people's view of God so “they will see the Spirit of God intervening, interacting, and empowering his people.”

Our final issue of 2014 will feature the *Leaven* Symposium on the theme of *Early Christian Community*, realized in examples of baptism and the Lord's Supper. Our opening issue for 2015 is on the *Thessalonian Correspondence* and will be guest-edited by **JEFF MILLER** of Milligan College.

Continue to pray for *Leaven*.

